# THE NATURAL LAW

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**The Cult of Trees: Flora of Liberation**

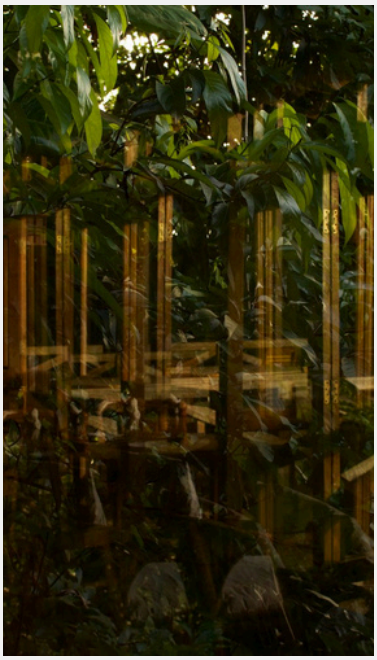

**Image Left:** Towards an Ordering
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**Image Right:** Sabbath
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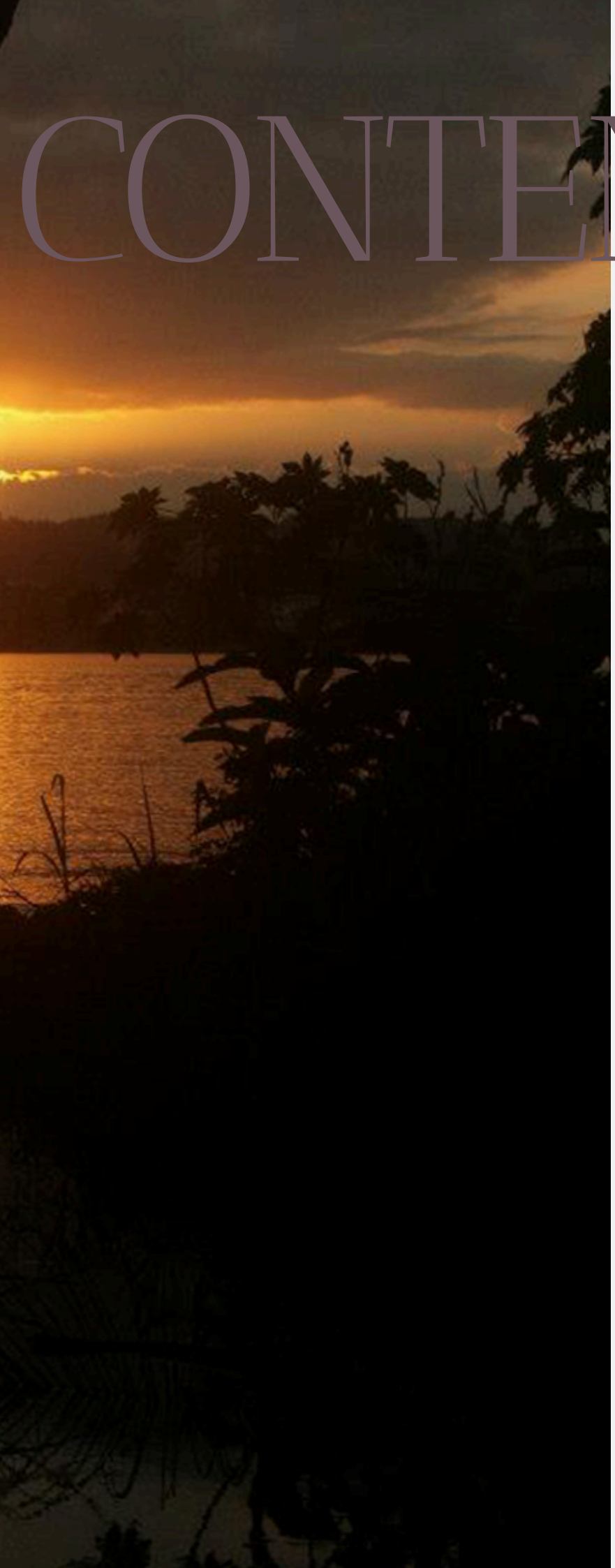
# autumn *2030*

**The Natural Law is an experimental self-published journal that covers a wide range of research in the social sciences, including cosmology, metaphysics, social psychology, and ethnography. It is an afro futurist publication and is independently distributed by kizweili press**



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# Sex and herbs and birth control

Hypericum laricifolium (Plants of the World Online)

What is the best thing about Sex and Herbs and Birth Control? Ann Hibner Koblitz details a history of culture predating the assumption of women's ignorance as to the uses of their bodies. The significance of this? By glimpsing into the world of fertility regulation though the ages we see the creativity of women in relation to the Earth. Herbal preparations, Koblitz points out, were often instrumental in guiding the menstrual flow in ways that today would be considered political.

The mythology of women, although distorted, is related to the Goddess culture. This extends to the settling of new lands by clans or tribes, and the cultivation of plants for sustenance and medicine.

# PAGE 2

**Image Left:** Antonio Martorell, La Ceiba de Ponce, 1991, setting
**Image Right:** Antonio Martorell, The Centenary Ceiba de Ponce, El Vocero

# Iconicity and resilience in the face of climate change

The ceiba is an omnipresent tree within the tropical Americas, an icon of religion and culture since pre-Columbian times. Ceiba, mapu, capoc, lupuna or “silk cotton tree” all fall under the same umbrella, and are central to indigenous life.

In certain pre-Columbian practices, the ceiba is the axis of the world. To the Maya this is the tree of life, linking the passages of generations and cycles of life; the planting of this seed marked the blessing of birth, where the child’s spirit was linked to the Earth. The species is sacred to the Gods of afro-Caribbean religions and spiritualities. It is nationally emblematic to Guatemala, Puerto Rico and Ecuatorial Guinea.

The Pentandra family of the ceiba is consecrated housing to the great spirits as “the resevoir of the Lwa” in Voudun, and as such the act of tearing this sacred space down has been linked to the visitation of tragedy upon the community. This world navel is a quintessential symbol of national sovereignty and culture representative of flora that has resisted deforestation so typical of the formation of colonies. Both Bell Hooks and Crystal Thompson wrote about this ancient and venerable symbol. “Places of radical possibilities” they are called, in relation to such acts as grand maroonage (Morant Bay Rebellion, 1865).

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GODS
OF
MAGIC
BY ZENA YOLAINE

# Generalities: a myth of relatedness

Images taken from New York Botanical Gardens new Foodways Initiative (2021)
**Image left:** Lumbe Mumbe Malimbe
**Image right:** Basic types of root system, Ghestem, Murielle & Sidle, Roy (2011)

It is through the existence of spaces such as this, and I quote "one is able to redeem and reclaim the past legacies of pain, suffering and triumph in ways that transform the present reality". Indeed, Jerry Augusto's term 'flora of liberation' speaks to the enormity of the scale at which one sees this symbol at work. Plant knowledge remains the determining factor in projects of survival, and the tree as axis of the world spans palenques, quilombos, and peoples across cultures and time.

**By way of conclusion:**
The tree of life horizontally links Amerindian civilization with the matrifocal ancestral practices of the Maltese. It connects the Altaic shamanic ritual sensibility with the traditions of Judeo-Christian worship. What was once thought to be an isolated phenomena of the uncivilized world, provides power, not only symbolically, but practically, as evidenced by the traditions of midwifery within the pre-colonial world.

# Roots knotty roots - policing of bodies in the Americas

It is at a subterranean level one observes the violent crackdown to enforce erasure of black/ brown/ red & yellow identities. Stipulations which condemn “excessive attention to dress” (Louisiana, 1786) actively profile symbology of dress and adornment so as to class free blacks as being without autonomy of creative form. Laws surrounding hair as a means to correct an implied uncleanliness, laws surrounding hair as a codified communicator of inferiority abound across the Pacific and trans-Atlantic world.

**Image left:** Refuge
**Image right:** Sanctuary Kizweili
**Front Cover:** Ceremony Adobe Stock

As an example of this, woman in art across the spectrum of indo-European neoclassical ideals is portrayed using a hegemonic standard of beauty. In popular art woman is to be looked at without having the power to act. In keeping with this norm we have seen entire generations commodified and branded to be consumed.

Psychic destruction through the bleaching of skin, embellishment against natural beauty and the use of disabling clothing all mirror pervasive ideologies of hierarchy.

For the classified ethnic simply wearing a colourful pair of shoes can be an act of resistance.

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